THE

HALCYON ITINERARY;

AND

TRUE MILLENNIUM

MESSENGER.

123
1892

TO BE CONTINUED MONTHLY.

NO. I. FOR AUGUST 1807.

"*Then shall appear the SIGN of the Son of Man in heaven—in the Church.*"

"*And another book was opened; which is the BOOK of LIFE.*"

"*The LIFE was the LIGHT of men.*"

☞ "WHATSOEVER DOTH MAKE MANIFEST IS LIGHT."

SCRIPTURE.

MARIETTA:
PRINTED BY SAMUEL FAIRLAMB.

1807.

"Which of you convinceth me of error, and
"if I say the truth why do ye not believe."

G.R. Nov. 2-1923.
BRI
H25 office

PREFACE.

No. 1. THE subject presented to the reader, in the following pages, *doubtless* will be considered, (by all who are estranged to the spirit of the sacred writings, who are not conversant with the several predictions contained in the holy scriptures, relative to the opening of the present heavenly dispensation, with all who are void of the faith of God's elect, and strangers to the simplicity of divine truth,) as something new and incredible; and, therefore, will be received, by them, rather as a subject of contempt and ridicule, than as a subject of divine importance and solid consolation: nor could the most powerful evidence from heaven *granted*, be sufficient to remove the objections of unbelief.

No. 2. But, Oh reader! consider what mischief unbelief has done to man; how many heavenly pleasures and divine consolations have been withheld from the church by cruel *unbelief*; it will be well therefore for every reader and hearer carefully to guard against this pernicious *monster*, and, as far as possi-

ble, to lay aside prejudice, in order to an impartial investigation of the subject, before they put it from them or judge themselves unworthy of its divine benefits and heavenly consolations.

No. 3. Probably the *organ*, through or by whom it may please the Lord to open and exhibit the present dispensation, may not be the object of your choice, approbation or acceptance; and, therefore, many objections may arise, concerning the divine conduct, on that account: and as the Lord's method, in the ushering in of the millennial glories, may not be your method, his religion not your religion, and his doctrine not your favourite doctrine, the selfish principles essential to the carnal mind, may give birth to the spirit of irreconciliation, resistance and enmity; and so to much murmuring. Yet, know ye, O rebellious unbeliever! that the counsel of the Lord shall stand; it will be vain for you to fight against God, nor will it be your advantage to resist the kind and wise determinations of heaven.

No. 4. Unbelief has always shewed itself in opposition to the Lord and his *Agency*, in the opening of every divine dispensation;—howbeit, the purposes of the Lord cannot be frustrated by all his enemies in combination.

No. 5. In *this*, it is not as in matters of a political nature, where the object of the people's choice is elected and authorised by them.

The object, in the present case, must be elected, qualified and authorised, for the important work of God, by Jehovah himself: and altho' the people may disapprove of the Lord's choice and hate and revile the *Agency* of his appointment, on account of the faithful execution of the divine purposes under the divine direction, the heavenly decree shall be confirmed, the purposes of God shall not be baffled, but, truth and righteousness shall prove triumphant; while those who are found to fight against God, in refusing the agency of his choice, in resisting the heavenly dispensation and in opposing the entrance of divine truth, shall be reckoned among the Lord's enemies at last to experience the shame and confusion of an everlasting disappointment.

No. 6. While we call into view and censure the conduct of the unbelieving Jews, in rejecting and putting from them the richest blessings which heaven had ever conferred on man, let us endeavour to guard against a like error in ourselves; remembering the chief cause why the religious Jews rejected Jesus Christ: viz. because by him was promulgated a doctrine and religion offensive to them and which, in its nature, was repugnant to the doctrines and religion held forth by their zealous teachers.

No. 7. The Jews had the means of true information afforded them; the best and most powerful evidences, to prove the truth and

divine authority of the message and mission of Christ, were *granted* them ; but such was their attachment to the doctrines and religion which they had received, by tradition, from their leaders and such their prejudices against every doctrine and religion which appeared evidently to contrast, or make void their own favourite system, that their minds became prepossessed, poisoned and fortified against the message, character and arguments of the Messiah, and through unbelief their hearts were rendered so hard and impenetrable, that the doctrines and religion of Jesus could find no access *there*.

No. 8. By a wilful neglect and obstinate rejection, of the means and evidences handed them from heaven, they remained uninformed and willingly ignorant of the doctrines and religion of God, as delivered by Jesus Christ: and, of course, strangers to divine truth : in consequence of which themselves were forever deprived of all the benefits and consolations which, otherwise, they might have derived from the divine message.

No. 9. Oh, cruel unbelief ! what hast thou done and what art thou still doing to the children of men?

☞" *Which of you convinceth me of error? and if I say the truth, why do ye not believe?*"

Prove the *Message* to be *false*, or else receive it, with all that is comprised therein.

ATHELIN.

INTRODUCTORY DISCOURSE.

THE *bearer* of the *millennium Message*, by *authority* of *Emmanuel*,

To the children of light, the friends of truth, and subjects of the *invincible* EMPIRE, throughout the world, greeting:

Beloved in the Lord Jesus Christ;

No. 1. The period has at length arrived, for the heavens and the earth to be shaken. The great and mighty earthquake, so long predicted in the sacred writings, is now commencing its shock; and a great and mighty revolution in Church and State, throughout the world, must be quickly effected.

No. 2. The kingdoms of this world, which have long been held under the dominion of carnal and oppressive lords and tyrannical monarchs, must become the kingdom of Emmanuel: who alone shall be sovereign of the whole earth.

No. 3. The *message* which contains the report of one of the greatest events that ever happened since the foundation of the world, is now directed and handed to you, whom I now address: on the delivery of which, in the church militant, the hearers addressed will necessarily become constituted into three distinct classes, viz.

1st. The indifferent and lukewarm; who will not discommode themselves much thereabout.

2nd. The real enemies of the new dispensation; who will oppose and fight against the divine *cause*.

3rd. The real friends and advocates of the millennium; who will espouse and embrace the heavenly dispensation, with all its privileges and comforts.

No. 4. In one of these classes every person must be found; wherever the divine message is delivered. O brethren and sisters, may it be our happy lot to be found among the Lord's friends.

No. 5. Those of us to whom the message is first delivered, except unbelief prevent, may be first in the enjoyment of the sublime pleasures, which accompany the message; but if we cherish unbelief we ourselves (as did the unbelieving Jews) shall become the instruments of our own exclusion from the richest blessings conferred on man; and so at last shall we be found numbered among the Lord's enemies.

No. 6. Men are never criminated for an ignorance of God or divine things when they have not the means of better information afforded them. The Lord winks at such ignorance:—but, the persisting in a wilful neglect and obstinate resistance and rejection of the means of better information is a sin which

not only tends to render the mind callous and past feeling and to inspire and confirm still greater enmity against the truth; but, in its nature is unpardonable and brings on men the heaviest judgments.

No. 7. The introduction of the Millennium is a work of the Lord and the introductory state to that heavenly dispensation has already commenced.

The messenger is signified by the angel with a little book in his hand, spoken of in the revelation of St. John the divine. This *Messenger* is now personally on his feet, engaged this moment in the work, on the waters of the river (spoken of by Ezekiel and Daniel) in the land of Columbia; where the Lord pleased the millennial glories should first break forth and be exhibited.

No. 8. Some may ask how, or by what means, will the millennium be introduced? answer: it will be introduced by four remarkable events, as is largely and clearly predicted in the sacred writings.——He who hath ears to hear and he who hath eyes to see let him behold!—Viz.

1st. By a revolution in politics.

2nd. By a destruction of the influence of the Clergy.

3rd. By a general expectation and agitation kindled, by the rays or beams of the millennium SUN shining in the minds of God's people, among all denominations; that

is to say, the spirit of the millennium, in them, signifying its near approach (tho' they may not fully and clearly understand its meaning) shall raise in them a general expectation and shall prompt them to look forward for the opening of some great *Event* as being near at hand; notwithstanding, at first they may not be able fully and properly to describe it.

4th. By an exhibition and delivery of the millennium message itself.

No. 9. First, by a *revolution* in politics. There must be an universal suppression and downfall of Monarchy and Aristocracy—the rights of sovereignty—of free thinking and free speaking must be secured to the common people—to the poor and to the meek of the earth—the liberty and rights of conscience with the freedom of the press, as the grand channel of much information, must be secured to *men* in general,—the government must become so favourable to the opening of such a dispensation and to the promotion of divine light as not only to render the best means of information accessible to the common people, but also to vindicate and protect such means as the common *right* of man, before the doctrines and religon of such dispensation can be universally promulgated.

No. 10. Thus the way, both in the political system and in the intellectual world,

for the ushering in of the great event, will be *prepared*.

No. 11. And in that happy land where *these* preparations are first effected and confirmed, where *this* door shall be first opened, even *there*, shall the leading doctrines of the millennium be first exhibited and confirmed. O happy land! and highly favoured people! notwithstanding, many thousands even in that highly favoured land, by unbelief, shall be deprived of, and excluded from, the enjoyment of their greatest blessings; even as were the unbelieving Jews in the days of the Messiah.

No. 12. Oh cruel unbelief! what hast thou done and what art thou still doing to wretched man?—

2nd. By a destruction of the influence of the clergy. ‡ While the common opinion,

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‡ *Here let it be observed that the term, Clergy, is a name invented by the carnal world and is as applicable to a clerk as a preacher; it is in some degree expressive of human learning.—When religion became fashionable, the Church became proud and mingled with the world and when adulterated she was no longer satisfied with ministers of the Lord's making in consequence of which she turned her attention to the making of ministers for herself in human seminaries polished with gold as Aaron made the molten calf and*

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called orthodoxy, is formed supported and enforced by the craft and subtilty of the clergy and while their influence predominates the human mind and holds in captivity the religious world, of all denominations, there can be but little room for the spread and promulgation of the millennium doctrines.

No. 13. Moreover, there never can be an end to persecution, to party names and principles, nor can there be a government established, in its nature calculated to set the conscience of men at perfect liberty, until a destruction of the influence of the clergy is compleatly effected.

No. 14. Our best politicians therefore, in the opening of the millennium, will be found to be men least under clerical influence and least under the dominion of a party spirit.

3rd. By a general expectation, agitation; &c.

No. 15. As the beams, or rays, of gospel light, shined in the minds of the prophets and God's people of old, predicting the first coming of the Lord and approach of the gospel, the spirit of Christ kindling in their

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these molton calves she called Clergy: but this is not a new testament name; nor is it justly applicable to any true gospel minister, as such.

hearts an agitation which prompt them to look forward for the opening of some great event, signifying beforehand the sufferings of Christ and the glory that should follow, even so shall it be in the first dawnings of Millennial light. See 1 Peter I. 10. 11. 12.

No. 16. All who are faithful to the divine light among all denominations at this time and for some time past experience and have experienced this very agitation and expectation; the spirit of the millennium in them has already signified to them its near approach.——————Behold, the general agitation now prevailing in the intellectual and religious world! look out therefore, O ye inhabitants of the earth for the opening of one of the greatest events that ever was exhibited, since the creation of man.

4th By a delivery of the millennium message itself.

No. 17. This may occasion greater strugglings and stumbling among the people than either, or all, of the three beforementioned events; for we see that altho' the Jews waited with anxiety and earnest expectations, for the coming of the Messiah and for the delivery of the gospel message, yet, when he appeared and by him the gospel message was truly delivered, the character of the person and nature of the message with the doctrines and religion by the Messenger promulgated, were all so contrary to their

calculations and in their nature and method so repugnant to what their traditions had led them to preconceive, that the true message and messenger at length when brought clearly into view, only became to them a cause of stumbling and matter of offence. The most zealous of them supposed the messenger to have no true religion at all: but, that he was a Samaritan and had a devil.—Perhaps the case may be something similar in the opening of the new dispensation and rather than yield to God's method many may even deny the reality of the existence of such a dispensation altogether.

No. 18. For clear it is, that when a false religion once becomes established in the mind, it produces a greater and more confirmed enmity against divine truth and genuine religion and constitutes a greater distance from God than can exist in the mind of an openly profane worldling where there are no pretentions to any kind of religion whatever: so that a false religion evidently places a man in a much worse situation, and at a much greater distance from God, than he would have been in without any at all.

No. 19. May the Lord, then, preserve us from the evil influence of a false religion; so as our minds may remain susceptible of truth *divine*, in its native simplicity.

No. 20. The first and greatest thing to be effected by the millennium message, in

order to the introduction of the millennium church and state, is the exhibition of a proper and infallible *standard*: by which, to determine all the doctrines of the church; so as the church may no longer remain in a state of separation, or divisions; but that she may become perfectly united, and ONE, in the Lord.

No. 21. Nor can this infallible *Standard*, as supposed by many, be the mere *Letter* of the *Scriptures*; because, the letter of the scriptures is not divine or infallible; the translation in many instances is not a little incorrect, and therefore, will admit of various constructions; so as to give birth to different opinions, to clashing systems of doctrines, to diverse sects and parties and so to divisions, contentions and confusion in the church.

No. 22. Although, it must be acknowledged that there is a divine and infallible sense in the spirit of that holy book, yet, for want of an infallible and self-evident *Standard*, by which to explain and determine the true original sense, the church has ever been at a loss how to come at the genuine spirit thereof, ever since her fall from her original simplicity and rectitude.

No. 23. As the church became adulterated, from her native purity, the Letter of the scriptures became adulterated in proportion, until at length we find but little more

left in the mere letter of that most holy and sacred book than a bare carnal opinion of the *Original sense*, given by a majority of men qualified for that purpose by carnal education and the chief of whom were utter strangers to the spirit of evangelical truth, chosen, not by genuine christians, but, by the authority of a carnal monarch for that end.

No. 24. Their opinion of the *original sense*, of that holy book, was the best translation that could be obtained at that time, and the same translation with a few corrections and amendments made by a set of clergy who were educated under the influence and brought up under all the prejudices of Calvinism and Lutheranism is the best translation that composes the letter of our scriptures.

No. 25. But let me ask the question, will that which is divine and infallible admit of any correction or amendment? and again ought I to risque my eternal salvation on *that* which is not divine and infallible?

No. 26. What child of wisdom could be willing to trust his eternal all to such a STANDARD?

No. 27. But a divine and infallible standard will be exhibited; by a proper delivery of the millennium mesasge, the *divinity* and *infallibility* whereof, from its own nature, will appear self-evident; independent of any

written revelation, human exposition or carnal authority whatever.

No. 28. This then, must be acknowledged to be the only proper *Standard* of the millennium church; by which to explain the scriptures, by which to distinguish between a true and a false religion and by which to determine all the doctrines of the church.

No. 29. The chief business, of the real millennium messenger, is to perform the office of a *Standard-bearer*, by bringing into the view of the church this divine and heavenly STANDARD. See Isai XLIX. 22, 23, and LIX. 19, and LXII. 10. Jer. IV. 6; 21 and L. 2, and LI. 12, 27.

No. 30. This is the holy standard which (though the church by her sad declension from her original glory has lost sight of,) has been preserved unadulterated in the spiritual *tabernacle;* and *this* is the *sign* of the Son of man which, tho' long concealed, now begins to appear in heaven, in the church, through which the King of Kings will shortly be seen coming in the *clouds* of *Heaven*, with invincible power and exceeding great glory.

No. 31. The infallibility and evidence of this standard, will not depend on the correctness or incorrectness of any thing which passes through the hands of a fallible being, and therefore, may be confided in with the greatest safety.

No. 32. By an exhibition of this standard shall it be evidently made known to all the faithful, in the genuine church, who and what is that *Ensign*, whom the Lord will lift up unto the nations from far. See Isai V. 26, and who is the real *Millennium Messenger:* for they shall see the Plummet in the hand of Zerubbabel with *those seven*, which compose the glorious *standard*. Notwithstanding, many weapons may be formed against him from within the church as well as from without and though satan shall stand even at his right hand* to resist him (see Zech. III. 1, 2,) the Lord will support and vindicate him for his own name and cause's sake, every weapon thus formed, with their accomplices, shall be reduced to shame and confusion—the same hands that laid the foundation, under christ, *shall* finish—he shall bring forth the head-stone of the church, viz. the true character of the Lord, with shoutings, crying *grace, grace*, unto it.

No. 33. This very *Standard-bearer* must arise from among the Gentiles *(from afar)* his authority and *mission* shall not be from man, but from the Lord; whose *standard-bearer* he is: the Lord by his Angel will stand by him, be his instructor, worthiness

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* *His first companions and most active helpers in the agency, at the first opening of the united dominion, or invincible empire.*

and continual sufficiency and his constant and special defence against every insult in the performance of the great and glorious work: even so.

AMEN.

No. 34. Though many may envy and gnash their teeth, they will have to endure their anxiety on the occasion, suffer the pain of their jealous pride, nor will it be in their power to help it; and every one who shall put forth a hand to rival, supplant, or prevent it, shall be burnt in the attempt. Though many false accusations may arise and be countenanced and supported, by false brethren, they will only at length revolve on the head of the accuser and reduce into shame the treacherous supporter.

FOUNDATION PRINCIPLES, OR TRUE BASIS, OF THE INVINCIBLE EMPIRE.

No. 1. All the leading principles of the millennium church are comprised in the Urim and Thummim and these together compose the grand basis of the divine dominion.

No. 2. A proper knowledge of the true nature of the urim and thummim therefore, is essentially requisite, in order to qualify any person, properly to ascertain the real

distinction between the true and false Church and between a true and false Theology, as well as between a divine and tyrannical *Dominion*.

EXPLANATION

OF THE

URIM AND THUMMIM,

BY

VARIOUS AUTHORS.

[*Urim and Tummim*]

Various are the conjectures concerning these words. The literal signification according to the Hebrew, agreeably to the opinions of the most learned, is *light and perfection*, or in the plural, *lights* and *perfections*; or the *shining* and the *perfect*.

According to St. Jerome, they signify *Doctrine* and *Judgment*.

According to the *septuagint*, we are to interpret them *Manifestation* and *Truth*; which is followed by the vulgate, and is conformable to Ecclesiasticus—XLV. 12. But Josephus (Antiq. l. 3. c. 8.) and others after him maintain, that *Urim* and *Thum-*

mim were nothing else but the precious stones themselves of the High-priest's Breast-plate, which made known the will of GOD by casting an extraordinary lustre, and thereby manifested successful events to those who consulted them: for when those stones gave no lustre, or not an extraordinary lustre, it was then concluded that GOD did not approve of the matter in question.

There is also a great diversity of opinions concerning the manner in which God was consulted by urim and thummim. It is agreed (1.) that this way of consultation was never used but in affairs of great consequence. (2.) The high-priest was the only officiating Minister in this ceremony, and for this duty he was clothed in all his Pontifical habits; particularly, he was to have on his Pectoral, or Rational, the breast-plate to which the *Urim* and *Thummim* were affixed (3.) that he was not allowed to perform this solemn consultation for a private person; but only for the king, for the president of the sanhedrim, for the general of the army of Israel and for other public persons, and only for things that related to the public welfare of church and state, and common interest of the twelve tribes.

They who desire more information concerning this part of the Jewish ritual may find it in Spencer's treatise *De Urim et*

Thummim and in Calmet's Dictionary, Vol. III. Article *Urim*.

See *Urim* and *Thummim* in Ecclesiasticus XLV. 10. 11. 12.

AN ACCOUNT OF THE

STUMBLING-BLOCK; which BALAAM taught Balak to cast before Israel, as given by Josephus in book IV—numbers 24, 25, which happened in the year of the world 2493, before Christ's nativity 1473.——viz. *(see folio 107, 108.)*

Hope not (said Balaam to Balak) that any thing can extinguish the race of the Hebrews, either by war or pestilence, or famine, or any other chance; for God hath care to preserve that nation from all evil, so that no mischief can fall upon them, whereby the whole multitude may be extinguished: though they may come into some affliction for a time, yet they will afterwards flourish more than they did before, being by such chastisement rendered more wise. But if you desire to obtain some short victory over them, by this my counsel you shall bring your wishes to effect. Send to their camp the fairest of your daughters, as trimly decked and beau-

tified as is possible, who by their beauty may conquer, and by their love allure their hearts; let these wander about, and offer themselves to the conversation of the youngest and bravest amongst them: and as soon as they see them enamoured, let them pretend to go away: and being desired to stay, let them not yield, except they will be perswaded to forsake their Country, Laws and the service of God from whom they received them, and to adore the Gods of the Madianites and Moabites. For by this means they shall incense God's wrath against themselves. Having given this advice he departed.

Now when the Madianites (according as they were counselled) sent out their daughters, the younger sort of the Hebrews became entangled with their beauty: and conversing with them, desired them not to deny them the pleasure and enjoyment of their beauty. The young women seeing them enamoured, made semblance of a desire to leave them, and depart.——Whereupon the young men earnestly intreated them to tarry, and promised to marry them, swearing that they would not only love them as their wives, but render them absolute mistresses of themselves and all their goods.

These promises they sealed with tears; and the women answered after this manner: valiant young men, we want not, at home, either riches or the affections of our parents.

and friends; neither come we hither to you for want of these things, or to make sale of our beauties: but considering you as strangers, for whom we have great esteem, we have not disdained to show you this civility.

Now therefore, because you say you love us, and are so troubled at this our departure, we have thought good not to gainsay your entreaties; if therefore you will plight your faith, and promise us marriage (which is the only condition that can detain us) we will willingly live with you as your lawful wives; but we fear lest when your lusts are satisfied, you will with shame and contumely send us back again to our parents; which so reasonable apprehension of ours you ought to pardon.

These passionate lovers promised to give their faith in what manner soever, and refused no condition (by reason of their extreme love) well then (said the virgins) since you are so pleased, and that you have customs so different from other nations, that you use only certain meats and drinks; it is necessary, if you will marry us, to adore our gods. For by no other argument can you persuade us, that your love is unfeigned, except you honor, as we do the same gods: neither shall you be blamed, if you honour the gods of that country into which you are come, considering that our gods are common unto all nations whereas your

God is adored by none but yourselves.—Chuse therefore, said they, either to conform yourselves in opinion with other men, or seek out another world wherein you may live according to your particular ways and customs.

The Hebrews blinded with the love which they bore to the virgins, liked well their words, and consented to that which they said, suffering themselves to be seduced according as they were invited; so that they transgressed the ordinances of their fathers in following strange gods, to whom they offered sacrifices, according to the manner of the country. They also fell to eat all those meats which were prohibited them by the law, and addicted themselves to all kinds of pleasure, according as the women persuaded them; so that the whole army was infected with dissoluteness and disorder (amongst the younger sort) and a worse mutiny arose thereby than the precedent, by reason whereof it was to be feared, the whole course of law and government would be perverted: for the youth once having had a taste of these foreign and lascivious fashions, were unsatiably transported with the same: and if there were any more excellent than others in nobility, they, together (with the rest of the multitude) were wretchedly corrupted.

ZAMBRIAS chief of the tribe of Sime-

on, married Cosby the *Madianite* daughter of Zur, a prince of the country, and to, please her, sacrificed after the manner of the country, contrary to the law of God.—During this state of affairs, Moses being afraid lest some more grievious mischief should succeed, called the people together, and accusing no man in particular (for that he was unwilling to cast those into desperation, who, whilst they thought their fault lay hidden, might be reduced to a better mind) he told them, that it was a thing unworthy their virtue, and that of their ancestors, to prefer their pleasure before their religion. That it behoved them whilst they had time, to repent, and to shew themselves to be valiant men; not by contemning all holy and divine laws but by repressing their disordinate passions. That it was a strange thing, that having, in the desert, lived modestly, they should now in a plentiful Country grow so dissolute and disordinate, as to loose that merit in affluence, which they had acquired in necessity.

By such like speeches, he endeavoured to reclaim the youth, and to reduce them to a better mind; whereupon *Zambrias* rising up, spake after this manner: Moses (saith he) use thou, if thou pleasest, thine own Laws, whereunto, by long use, thou hast added authority, without which thou hadst long ago suffered punishment for them, and learnt at

thine own cost, that the Hebrews ought not to be deluded by thee: For myself, thou shalt never tie me to thy tyranical decrees; for hitherto hast thou endeavoured nothing else, but under pretext of law and religion to bring us into servitude and subjection, and thyself to power and sovereignty, by forbidding us the pleasures and liberties which all men, that are born free, ought to enjoy. Was there any thing worse in our Egyptian thraldom, than the power which thou assumest to punish every man by the Laws of thy own making; whereas thou thyself art more worthy to be punished, in that thou despisest those of all other nations, and wilt have none but thine observed, and so preferest thy own particular judgement before that of all other men whatsoever? but I, as touching that which I have done, in that I suppose it to be well done, am not afraid to confess in this assembly, that I have taken a stranger to wife: thou hearest mine actions from mine own mouth as from a free and resolute man; neither do I desire that they should be hidden. 'Tis true also, that I sacrifice to the Gods to whom thou forbiddest to sacrifice, because I think not myself bound to submit to the tyranny, of learning nothing that pertains to religion but from thee alone; and I take it as no obligation to me for any man to assume, as thou dost, more authority over me than I have myself.

Whilst *Zambrias* spoke thus both for himself, and others of his faction, the people silently expected the issue of this great quarrel, especially for that they saw their lawgiver would not contend any longer, lest he should make an insolent man more outrageous; and lest others, in imitation of him, growing impudent in their speeches should stir up tumults amongst the people: so the assembly for this time was dissolved, and perhaps the mischief had gone further, had not *Zambrias* been suddenly cut off in the manner I am going to relate.

Phinees (who as well for his own excellent qualities, as the dignity of his father *Eleazar* the High-Priest, and his great Uncle *Moses*, was accounted the most considerable of those of his age) was much discontented with *Zambrias's* contumacy; and lest by his impunity the law might grow into contempt, he resolved to be revenged upon the transgressors, well knowing how much the example of great men prevaileth either way. And being of no less courage than zeal, he repaired to *Zambrias's* tent, and at one stroke slew both him and *Cosby*, his wife.

By this example, many of the youth being animated by this worthy act, to do justice on those that had committed the like offence, slew a great number of them with the sword, and a Pestilence, (which was sent by God's judgment) destroyed not only all the rest,

but also those, who when by reason of consanguinity they ought to have restrained and dissuaded their kinsmen from lewdness, yet either dissembled or encouraged them in their lust; the number of those that perished on this manner, was 14000 men. At the same time, *Moses* (being incensed against the Madianites) sent out an army to destroy that nation; [*Notwithstanding, by reason of the wicked counsel of Balaam, through the means of this stumbling-block and by listening or giving heed to the seducing insinuations of the young women, a great multitude of the Hebrews were not a little corrupted in their religion.*

However, in the winding up of this confusion we find that by Moses and Phinees as two leading characters (Phinees acting under the directions of Moses and both acting under the directions of the Lord) both the laws were vindicated and Zambrias and his accomplices, who transgressed them, were punished.

So was Evil put away from among the people of the Lord and Moses justified of God, for the exercise of severity towards the offenders, in a case where the good of society and glory of God required it.]

☞The doctrine of Balaam was to divine for reward.

THE

INTRIGUE AND SEDITION

OR

SEDITIOUS CONSPIRACY

Of CHORE, raised against MOSES and his brother, for the priesthood: as related by JOSEPHUS. *See fol.* 99, *B. IV. C.* 2.

CHORE [or *Korah*,] (a Man able by birth, and famous for his wealth amongst the Hebrews, and endowed with a certain kind of popular eloquence) seeing *Moses* placed in the highest place of authority, was filled with jealousy and envy thereat. For although he were of the same tribe and kindred, yet he thought it a great indignity to himself, to be held his inferior, being both more potent in riches, and his equal in parentage. For which cause, he began to murmur and complain to the *Levites* (which were of the same tribe with him, and his kinsmen) telling them, that it was not to be suffered, that *Moses*, under the pretext of communicating with God, should by ambitious policy, (to other men's prejudice) only study his own glory; having of late against all sort of reason, given the priesthood to his brother Aaron, and distributed other

dignities, at his own pleasure, like a king without the suffrage and approbation of the people. That this injury done by him, was not to be endured, by reason that so covertly he had insinuated himself into the government; that before it could be observed, the people would be brought into servitude. For, he that knoweth himself to be worthy of a government, endeavors to obtain the same by consent of the people, and not by force and violence: but they that despair by good means to attain thereunto, do notwithstanding abstain from force, lest they should lose the opinion of their goodness and honesty; yet endeavor they by malicious subtilties to attain thereunto.

That it concerned the common-weal to check the attempts of such men, lest of private they at last grow public enemies. For what reason (*said he*) can *Moses* give, why he hath bestowed the *High-priesthood* on Aaron and his sons? If God had decreed, that this honor should be bestowed on one of the tribe of Levi, there were more reason that I should have it, who am of the same kindred with *Moses*, and who surpass him both in riches and age. On the contrary, if this honor appertain to the most ancient of the tribes, that of *Reuben* ought by right to enjoy it, namely. *Dathan and Abiram, and Phalal*, who are the most ancient of that Tribe, and the most powerful in riches.

These things spake Chore, under colour and pretence of the good of the Commonwealth, but in effect only to raise a tumult amongst the multitude, and intrude into the office of the *High-priest*. Which discourse of his passing by little and little, from one ear to another, amongst the multitude, and multiplied by the envious, and such as maligned *Aaron*, at last brought all the tribes into a mutiny: so that 250 of the chiefest nobles grew at length to be partakers of Chore's conspiracy; and all of these conspired together to take away the priesthood from *Moses's* brother, and to transfer it to him. (to *Chore*) The people likewise were in such sort incensed, that they sought to stone *Moses*; and ran all of them confusedly with noise and uproar, crying out before the tabernacle of God, that the tyrant was to be cut off, and the people delivered from thraldom, who under pretext of religion, had insupportable thraldom imposed on them. For if it were God that had chosen him to be *High-priest*, he would have prefered such an one to the dignity who had been worthy, and would not have conferred it on those who were far inferior to others: that if he had decreed to bestow it on *Aaron*, he would have remitted the election to the people, and not left the disposition thereof to his brother. Although *Moses* was informed of Chore's treacherous calumnies, and saw the people

highly incensed, yet was he nothing at all abashed thereat: but being satisfied in his conscience, that he had governed the estate uprightly, and well assured, that his brother obtained the *Priest-hood*, not by his favour, but God's election, he came into the Congregation, where he uttered not one word against the people, but addressing himself to *Chore*, he expostulated with him, and accused him with great vehemency, being (besides his other qualities) by nature eloquent and fit to speak in public assemblies.

I think (*saith he*) Chore, that both thou and every one of these (pointing with his finger at the 250 men of his faction) are worthy of honor; yea, I contemn not the rest of this assembly, although they are not to be compared to you in riches, and other endowments. But neither doth Aaron therefore possess the *Priest-hood*, because he is richer (for thou hast more ample possessions than either of us) neither because he is more noble, (for God hath equally imparted the same unto us all, having given us one and the same grandfather) neither have I been moved thereunto by brotherly affection, to bestow that on him which was due unto others. For had I considered any thing but God, and the obedience I owe to him, I should rather have taken this honor to myself, than have given it him; since there is no man more near to me than myself. For

what wisdom had it been in me, to expose myself to those dangers which they incur, who commit an injustice, and suffer another man to reap the advantage of it? but God forbid that my *conscience* should be stained with any such sin; were I guilty of this fault, God would not leave me unpunished, who had contemned him, nor you ignorant of what ye ought to do, in order to please him. 'Tis he, not I, that chose the *High-priest;* and by this means he hath acquitted me of that ACCUSATION, which in this respect might be brought against me. But though Aaron hath obtained this degree, (not by my favor, but by God's own appointment) yet notwithstanding he referreth and remitteth the matter to the public disposition and order of you all; neither requireth he any prerogative, for that he hath already exercised the charge, but esteemeth it to be the greatest good fortune that may befal him, to see your mutinies and seditions cease, although with the loss of that honor which he hath received from your own election. For neither have we been guilty of disrespect towards God, in accepting that which it pleased him to give us; nor on the contrary could we refuse it without impiety. But since it is a thing most reasonable, that he who gives should confirm the gift which he hath given; God, therefore shall once again determine, who amongst you shall

be chosen to offer sacrifice unto him, and to take charge of those things which appertain to religion. And surely *Chore* will not be so bold as to pretend by the desire he hath to this dignity, to deprive God of the authority to dispose the same as best liketh him.

Cease therefore to mutiny amongst yourselves, and to be tumultuous upon this occasion; let every one of you that desire the *Priest-hood*, to-morrow bring each of you his censer with perfumes, and fire from his house. And thou, O Chore, be not ashamed to yield unto God, and to expect his judgment, without going about to raise thyself above him: but come thou also amongst the rest of the *competitors* in this honour, to hear the decision.

Neither see I cause, why Aaron should not be there also present, to be judged with thee, in that hitherto he hath virtuously and uprightly behaved himself in the execution of that office, and is likewise of the same tribe and race that thou art of. Ye shall all offer incense in the presence of the people, and let him whose offering shall be most acceptable in God's sight, be declared and established *High-priest*: so shall I be acquitted of that slander which is wrongfully urged against me, of having (by my particular grace and favour) bestowed the office of the *Priesthood* on my brother.

After *Moses* had spoken in this manner, the people gave over murmuring, and the suspicions which they had conceived against *Moses*; approving in themselves all that which had been, as being profitable for the *Commonwealth*. So the assembly separated.

This happened in the year of the world 2455, before Christ's nativity 1509.